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The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: "The Future of Fraternalism?"

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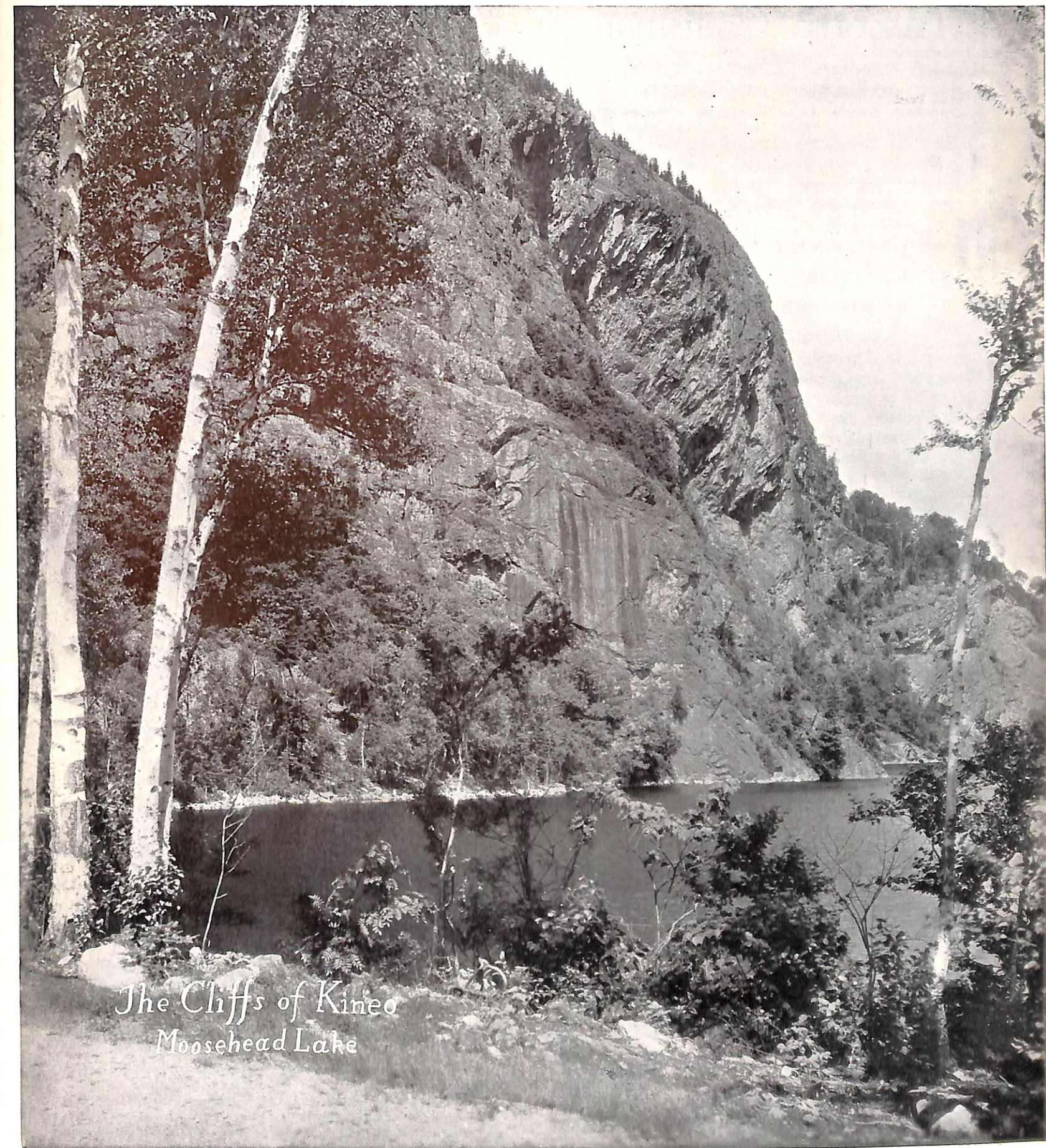
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NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

27 Beach Street, Boston, Mass. Telephone HANcock 6451

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TO ALL CRAFTSMAN READERS
EVERYWHERE IS EXTENDED MOST
HEARTY GOOD WISHES FOR
A HAPPY NEW YEAR

1936 Another year appears. Fraught with potentialities of vital importance to humans everywhere, 1936 will see important history in the making. The old order changes. What was considered stable has become dubious. Ideas and ideals of revolutionary trend consume the thoughts of men so that none can say what the future holds.

Withal, after a season of peace and good will, when the anniversary of the birth of a Saviour has been celebrated, that portent should carry much weight with the man who follows reason.

Such men cannot fail to note that with all the scramble after place and power, and the search for material wealth, these things in the ultimate mean nothing when compared with the realm of the spiritual.

The ruins of temple and palace; the might of the Assyrian, the Egyptian and Roman are all as one with Ninevah and Tyre. Nothing but ruins buried deep in the rubble and refuse of Time remain to show that they ever existed. What has been, will be.

For nearly nineteen and a half centuries has gleamed a light, seen first over a simple stable in a humble village in Judea. That light has borne hope to a great part of the human race. By it men have learned to conquer themselves, subordinating the baser elements of their natures and living in a state of sublime indifference to the selfish urgings of materialism. Our present trials and troubles are the fruit of human selfishness. While men continue to struggle for the material and neglect the spiritual, these will continue.

A thoughtful consideration of the lessons taught in Freemasonry and a knowledge of its philosophy will do much to ameliorate present distressful conditions. Each reader of this magazine is urged to resolve that during the year just ahead—and beyond—he will seek to secure a better knowledge of life and of his ultimate destiny through a spiritual understanding of his presence here.

To attain perfection of living is not impossible. It has been done. The seeker after Truth through Ma-

sonic Light will find opened up before him a vista of enticing and entrancing grandeur. Followed, it will reveal the merit of those gentle and illustrious souls whose example has served to stimulate mankind in a world which often seems bent on self-destruction.

BROTHERS The ceremony of the Master Mason **ROOSEVELT** Degree is always impressive. It is more so when the President of the United States or a member of the Royal Family of England or another country are present as participants.

Last month in New York City, Brother Franklin Delano Roosevelt had the great privilege of seeing two of his sons raised to the Sublime degree of a Master Mason, and in addition Architect Lodge, in which they signed the by-laws, conferred upon him honorary membership in the presence of a large gathering of distinguished members of the Craft.

Freemasonry honors the man it accepts into membership and there is evidence in the remarks of the President on the above occasion that he is duly sensitive of that fact.

Incidentally his talk to the men present, which is reprinted on another page of this issue, is worthy of the consideration of every member.

INERTIA Current comment on things Masonic indicate the existence of a degree of lassitude toward essentials in Craft progress which is sufficient to give the thinking Mason pause. Absorption in economic matters outside the fraternity accounts in a measure for this condition, and to a certain extent justifies it; yet the Craft cannot afford to let down in its Work, within or without the Lodge. To do so will inevitably bring a harmful reaction.

The situation, economic and otherwise, is really a challenge to men who are active executives, paid or otherwise, within the fraternity. They, from their advantageous position as mentors and administrators, being more familiar with the facts and figures pertaining to it than is the lay member, are best qualified to understand the significance of a situation and apply, or strive to apply, needed remedies.

Sometimes an eleemosynary or philanthropic organization, with great potentialities and excellent traditions, allows itself to become crippled or moribund by reason of departmentalism or over-organization, thus laying itself open to the charge of bureaucracy. This is a bad thing, for the rank and file of the men who pay

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Too often non-essentials occupy the minds of Craft leaders. The impressiveness of a ceremony, however beautiful, is of little value when but a handful are present to witness it, and to get out a full attendance it is quite necessary that interesting, instructive and entertaining programs be formulated. Then, when a large attendance of the members are present, is the

A New Year Gift to a Mason:

● What better gift to a brother Mason can you make than a subscription to the *Masonic Craftsman*? He will remember you with gratitude every month of the year.

● To make it easy for you to do this kindly act and as well show your interest in your own magazine—if you will return the attached blank with the names of two (2) brethren to whom you'd like to present the magazine, we will bill you, at your convenience, at \$1.50 each or \$3.00 for two. Or if you wish the

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Through a Divine intelligence imparted to man, sundry systems of philosophy have been developed to a point where sometime it has seemed they could proceed no further. Yet the latter discomforting thought is perhaps due, not so much to the systems themselves, as to the fact that their paths have often followed not along straight lines but have deviated into byways, where, in a maze of contradictory elements, essential truths have become obscured and the beacon lost.

Laboring ever upward human intelligence in due course arrived at the inevitable point where some fundamentally sound organization based on elemental truth could take upon itself a search for more Light. That society, known as Freemasonry, evolving as it did by a logical sequence of steps comprising not only the three, five and seven, but many others, continues patiently today as it has for several hundred years, to seek after Light and to be an explorer in the search after Truth.

Speaking literally, Light is Truth; and no thinking person will deny that the base of all worthwhile growth and progress is predicated upon a recognition of this elemental fact.

The greatest moment to the Masonic novice is when at the Holy Altar he finds expressed before him

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The degree to which success in this matter is attained being dependent upon the limitations of the individual and the diversity and complexity of surrounding and competing distractions, there is need for a very close adherence to first principles, and the exclusion, insofar as possible, "without injury to himself and family" of all extraneous matters.

Today it is evident that increasing loyalty to Ancient Landmarks is necessary. Time for serious thought and a suitable place for meditation upon inherent essentials as well as a serious effort at understanding them will serve more than perhaps anything

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Blinding in its effect would be the knowledge of all Truth. Too great for the eye of man, too terrifying to his present intelligence, only in small and incomplete degree can he hope or expect to see Light, but to him who brings a calm, dispassionate judgment to the consideration of things as they are comes increasing comfort with the knowledge that there is a Supreme Architect of the Universe whose mighty hand controls the acts of every living thing and whose beneficent influence brings comfort and satisfaction to the thoughtful, as it brings unhappiness and misery to the thoughtless, the cruel, the callous and indifferent persons who defy Nature and Nature laws.

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magazine sent to one (1) only at the price of \$2.00, AND we also will mail you personally, gratis, a copy of **"The Master's Book,"** a volume that should be in the hands of every Mason, a book which has been highly commended by Joseph Fort Newton and many other illustrious Craft leaders. Don't delay! Return the blank **now** while the thought is fresh in your mind to do a good turn to a brother Mason.

● With best wishes for a Happy New Year

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Freemasonry cannot afford to live on its past record, however splendid, any more than a man can spend capital without ultimate depletion. A challenge exists in the world of Freemasonry today which is worthy of acceptance. Opportunity lies all about. If inertia is not to be the fate of the fraternity, then positive action must be taken even at the risk of treading upon the toes of those men whose inclinations, however well intentioned, tend in the direction of a bureaucracy and an attendant sterility of progressive ideas.

LIGHT From the earliest days of primordial darkness, down through the ages, humanity has continually sought after Light. By it and through it has come the evolution of the race. In whatever form it has been found, it has been the greatest factor in that progress which stamps the human as above the animal kingdom.

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Freemasonry in its final form is essentially of the Spirit of Life. Man's stay in the scheme of things being at best but a brief incident, the continued search for more Light goes on through generations in varying degree and in accord with the impulses animating it—impulses depending upon the leadership of those whose vision enables them to look beyond the transitory into a separate and spiritual world. It is difficult, if not impossible, for the ordinary individual to grasp even a small part of the potentialities of Life. Nature alone in her manifestations of inimitable power challenges his best thought. Imponderable as the glacier, light and airy as the zephyr—within its range are embraced a myriad great and small problems, potentialities and beauties, each of which go to make up a small part of the universe.

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Freemasonry on the lives of men is indisputable, of immense importance to those who diligently seek to understand its precepts.

Search for Truth through Light must go on. As the lightning flash from heaven reveals the existence of danger, so those seeking light in seeming darkness will lift up their eyes for inspiration and hope from the same source. "In the beginning God created the heaven and the earth, and the earth was without form, and void, and darkness was upon the face of the

waters, and God said, 'Let there be Light and there was Light'."

Keep up the search! The realms yet untouched are manifold. Whatever weakness or difficulties may seem to be, there is strength and sure sustenance in a firm belief in Divine principle. The true Mason will gird up his loins and manfully face the facts of life with eyes straight forward seeking Light, for the everlasting benefit of his brother man and to the glory of the Grand Artificer of the Universe.



The Most Worshipful

Grand Lodge of Ancient Free and Accepted Masons
of the Commonwealth of Massachusetts

NEW YEAR'S GREETING from the Grand Master of Masons In Massachusetts

BRETHREN:

I am pleased to accept the courteous invitation of the Editor of the CRAFTSMAN to extend to you through its columns a New Year's Greeting, with all good wishes for your happiness and prosperity.

As we embark upon the new year, may we do so in a spirit of thankfulness and appreciation for the many blessings it has been our privilege to enjoy from our affiliations with our Brethren in Freemasonry, and a firm purpose to exemplify in our daily lives the teachings of our beloved Order.

Clear thinking and courageous, constructive, intelligent leadership are fully as necessary today as at any period in the world's history; but our clear thinking and constructive leadership should be directed not to the creation of new philosophies of life, but to guiding our footsteps and our sons' footsteps through the maze of new and fallacious doctrines and theories that surround us back to the philosophies of our fathers and of our fathers' fathers, ever bearing in mind the proud and indisputable fact that Masons, guided by their Masonic principles and teachings, took a leading part in laying the cornerstone of our Government, which has survived all attacks from within and without, and has been the admiration and perhaps envy of the civilized peoples of the world for many generations.

Let us reaffirm our belief in God and our faith in the principles upon which our Government was founded, and let us oppose with all the vigor we possess all isms which do not adhere to those principles.

CLAUDE L. ALLEN.

A Monthly Symposium

"What Is the Probable Future of Fraternalism?"

The Editors:

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

ON THE LAPS OF THE GODS

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

IF there is a more vague query with less prospect of satisfactory solution than that propounded in "What is the Probable Future of Fraternalism?", we do not know it. Yet because Freemasonry is presumably part and parcel of the principle of fraternalism which is implied in the title, those men whose vision comprehends something more than the immediate present naturally are concerned as to the future of the Craft as well as other civilizing agencies.



It is beyond dispute that the last quarter century has seen greater changes in the social structure of the world than centuries had previously. Kingdoms have collapsed, dictatorships of the proletariat as well as the despot, have arisen, and a new-comer to earth after an absence of twenty-five years would, could he do so, probably turn his back on the whole thing and return from whence he came, whether heaven or hades, with a rueful shrug and the possible remark, "they've made a mess of things." He'd go back with the thought that things would be better in either place.

During the centuries past, mankind has by a succession of steps, painfully taken, progressed slowly through darkness up to a reasonable degree of light. Only a full and intelligent reading of history in the abstract can tell the whole story of that progress. Wars and rumors of wars there were; the best of the race had been sacrificed to the god of war with its twins, famine and pestilence, in attendance, and still hope held on for better things.

An unparalleled cataclysm occurred in the years 1914-1918, destroying the accumulated wealth of centuries of knowledge and material prosperity. Men now rotting in unknown graves all over Europe and elsewhere, slaughtered as the result of ruthless selfishness, might—had they lived and been led aright, have written another chapter in the story of the past twenty years. Who knows? But they did not, because they were blasted out of existence by the devilishness of war and man's inhumanity to man.

Here, then, in four years was given the most appalling example of the antithesis of fraternalism. The results are with us yet, and will remain for a long time.

During earlier decades Freemasons had seemed to make progress against the inertia of indifference. In

the pages of its records are found evidence of an intelligent comprehension of fundamental truths. Its success was, is, and will continue to be, predicated primarily upon a recognition of the Fatherhood of God and the Brotherhood of Man. This is basic.

When fraternalism or that part of it embraced in the Masonic fraternity begins fully to exert its strength and influence at all times and in all places, in behalf of these first principles, it will begin to justify its existence. On this happy augury is based its whole future. The odds just now are against it.

As for making a specific prophecy of the future of fraternalism, that would be indeed precocious, if not actually foolish, at the present time, for there are few indications showing any desire or intelligent effort to make the world safe by means of fraternalism. In fact, the times constitute a distinct challenge to every man and Mason as perhaps never before; he must make his choice of whether or not the things he vowed to stand for are worth fighting for. In other words, a program of progressive education is needed in the Craft. It cannot remain static. Freemasonry and fraternalism generally must become a positive force if it is not to become but an element in that chaos which will surely follow the breakdown of a rule of reason governed by Love and the substitution therefor of purely materialistic and selfish standards.

QUESTION DIFFICULT TO ANSWER

By JOS. E. MORCOMBE

"WHAT is the Probable Future of Freemasonry?" This, our subject for present discussion, can easily lead into the unprofitable field of attempted prophecy. It must, of necessity, take us into the doubtful region of probabilities. Yet there are certain facts and known tendencies from which to work. An understanding of these may serve to clear up some obscurities and enable one to cautiously proceed in seeking the probable course of fraternal advancement—or retrogression.

It may be well at the outset to define Freemasonry, the historical entity. Let us say that it is of the progeny of the Reformation, an outgrowth of the English Revolution, and a direct product of the Industrial age. The principles and ideals of the Craft are variously derived from these sources; its successes have been dependent upon



the traditions and impulses of these great movements. We have now to consider whether the influences thus taken over are weakening, and whether other adaptations are becoming necessary.

In the very limited space at our disposal it will be impossible to trace out and appraise the value of the contributions of the movements mentioned. The study would be valuable and the conclusions reached be interesting. We can, however, do no more here than speak of Masonry as a product of the industrial age. It has kept pace with the growth and spread of this world-compelling movement. It has attained to highest position and to greatest popular favor in countries where industrialism has been supreme. We may reasonably conclude that it will decline with the age of which it is a part, and with the spread of which it has been so closely associated.

We are aware in this troubled time that the economic world is in sore straits. There is no lack of serious voices to proclaim the approach of a new day in the history of humanity. Great movements now gathering momentum, which have as goals the larger justice and the greater righteousness in the affairs of men, are already to be recognized. Unbridled and ruthless industrialism must yield to the imperative demands of forces now being tested and made ready to apply.

As with the age that brought it forth Masonry is at the fateful cross-roads of destiny. We hope and believe that the new era will come as the result of reasoned progress; that change will be evolutionary rather than be violently brought about. But Masonry, as part of the mechanism of the past, must also change if it is to endure. It must fit itself to meet new stresses, be ready to assume new duties, and be prepared to take place among the moral and spiritual forces that will carry on in the day that is now at dawning. This is not to say that the institution must abandon all its cherished possessions. The future stems out of the past, and ever carries up the sap from deep buried and long lived roots. Brotherly love, relief and truth are of the imperishables; they are of the necessities of social existence. The Craft is simple and therefore easily adaptable in its structure. It has no impeding weight of outworn dogmas to hold it back. The work before it is already plain in the larger features; the tasks in detail will be manifest when the workers appear, trained of head and heart.

We ask, then, with change inevitable, what is Masonry doing to understand the situation, much less to fit itself for what is to be done as matter of self-preservation? Upon this will depend the answer to our question as stated. Let us be honest with ourselves and put by the bunk and pretense that have buoyed us hitherto. It is humiliating to declare, but truth compels the statement that our Masonry is intellectually sterile. In our lodges no opportunity is offered for real instruction or discussion of matters upon which will depend the future and the fate of the fraternity. We are under the deadly and deadening spell of routine, with mediocrity in the saddle, and those who would open fraternal windows to the life-giving currents by which the whole world without is being vivified, are scorned and condemned. Yet these same winds can

gather force to sweep away the frail securities upon which we have relied for safety.

This subject would require a careful movement of thought from point to point along the lines indicated, but that is here impossible. We believe Masonry will continue to exist and to grow in influence and to increase its labors for humanity. What we have inherited has a value that should not be lost to the world. But whether the institution can go on to ever greater things will depend wholly upon the wisdom, the knowledge, the courage, the devotion, and the capacity for earnest labor to be given by brothers, high and low, in this fateful generation. Our question remains unanswered; it cannot be answered until deeds commensurate with needs shall take the place of futile words.

THE FRATERNAL SPIRIT WILL LAST

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

IT would require the seventh son of a seventh son to write with any confidence or authority on the subject chosen for discussion. There are, however, some phases of the subject that can be profitably discussed without calling upon our powers of divination.



One of the outstanding characteristics of man, primitive and modern, is his "herd" instinct—a desire to mingle and associate with his fellows. He is, by nature and instinct, a gregarious animal. Fear and an inborn desire for self-preservation implanted the seed in his mind in the early ages and it was devel-

oped through the years by his desire for entertainment and a greater sense of safety.

With the passage of centuries this instinct brought about the establishment of family units, tribal units and, later, of national units, each one having its code of morals and conduct as well as its tribal or national emblems and standards.

It is that same instinct which developed the various fraternal philosophies or theories as they are known today, particularly the philosophy of Freemasonry, where a band of men voluntarily associate themselves for the purpose of advancing a common cause. These fraternities have existed, in one form or another, for thousands of years. They change their names, their standards and their forms, but their basic aims and ideals—the advancement and improvement of the individual and thus of the race as a whole—remain constant and unchanging. With increased culture and education the forms and rituals change, the underlying philosophy never. There is even a striking similarity in the forms and ceremonies today and those which engaged the attention of the men of Egypt many centuries ago. Likewise with those of other civilizations.

Proceeding on the theory thus outlined, we may confidently anticipate that fraternal philosophies and fraternal organizations will endure. They may not be known by the same names; their forms and ceremonies

may—and likely will—be changed, but their purpose, to improve mankind, will remain unchanged.

Freemasonry being the oldest and strongest fraternal order and having as its creed a primal objective—the Fatherhood of God and the Brotherhood of Man—will likely longest resist any change. That it must eventually submit to the inexorable law of Nature is certain.

FRATERNALISM IS IMPERISHABLE

By WILLIAM C. RAPP

Editor *Masonic Chronicle*, Chicago

THERE are implanted in mankind natural inward impulses which have been constant throughout all ages. Among them are the predilection to associate with and fraternize with men of kindred ideals, habits and beliefs, an unconscious inclination to be of service to fellow creatures, and an innate preference to lead moral and upright lives. As weeds spring up in the gardens of nature to choke the flowers of beauty and purity, so selfishness, environment and error smother these elemental impulses, yet the primal instincts remain and continue to animate mankind.



"Man was not created to live unto himself." He hungers for companionship, for intimate relationship, for association, contact, brotherhood. This human urge finds its gratification in fraternal organizations.

Sneers and cynicism have been called forth by the declaration that a sincere wish of being serviceable to fellow creatures has influenced men to seek admission to fraternal societies, yet consciously or unconsciously in some degree the desire to be of service to others is present in all men and inspires them to assume the ties of fraternal activities.

Despite all records of crime and sin, men instinctively prefer morality to immorality, honesty to dishonesty, and square dealing to double dealing, and they

know that fraternalism is built upon the foundation of teaching us to be good men and true.

While these human traits remain in the makeup of mankind—and they have existed from the beginning of time and will continue through all ages—fraternal associations will continue to carry on their altruistic activities. The pendulum may swing back and forth. Man is a creature of whim and caprice. He follows the lead of his momentary inclination, ever seeking that which is new and novel. All man-made institutions are affected by changing conditions, by new lines of thought and action, by prosperity and want, by peace and by strife.

Today men demand results, definite and palpable accomplishments, vigorous action in the affairs of the world. They are not satisfied with a mere repetition of moral platitudes and verities, with negative goodness and harmless inactivity. They assert that unless fraternal societies buckle on their armor and fight the battles of the world, in the marts of trade, in the economics of humanity, in religion and politics—unless they can prove that they exert a vital influence in the complex and multitudinous activities of the world, fraternal societies are doomed to extinction. There may be some truth in this, but we do not subscribe to the conclusion. They fail to distinguish between fraternal societies and the men who pledge allegiance to them. They confuse the individual and the organization and the duties each owes to society. Instead of demonstrating a reason for their existence by assuming a militant attitude in controversial affairs, fraternal associations would court discord, disruption and annihilation.

The future will bring changes in fraternal associations, it brings changes in all things, for there is nothing that is changeless except principles. The fundamental principles of fraternalism are unchangeable, and so also are the primary instincts of human nature, and as the latter lead to the former there is no danger that fraternal associations will decline, and if they do it will be but temporarily, for they have a mission on earth in bringing to men something they need and, more compelling, something they want.

Which?

"I watched them tearing a building down,
A gang of men in a busy town.
With a ho-heave-ho and lusty yell
They swung a beam and the sidewall fell.
I asked the foreman: 'Are these men skilled,
And the men you'd hire if you had to build?'
He gave a laugh and said: 'No, indeed!
Just common labor is all I need.
I can easily wreck in a day or two

What builders have taken a year to do.'
And I thought to myself as I went my way,
Which of these roles have I tried to play?
Am I a builder who works with care,
Measuring life by the rule and square?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?
Or am I wrecker, who walks the town
Content with the labor of tearing down?"

The President Visits a Lodge



The President and a group of distinguished Craftsmen who assisted him in raising his sons, James and Franklin D., Jr., in Architect Lodge, No. 519, N. Y., on Thursday, November 7, 1935. Reading left to right they are, seated: Daniel C. Roper, Secretary of Commerce; Jacob C. Klinck, Franklin Delano Roosevelt, Robert Elliott Owens, Townsend Scudder. Standing: Frank Herwig, William Klingenstein, Grand Treasurer, Ferdinand Pecora, Fiorello H. La Guardia, Morris Ruggles Brownell, Jr., James and Franklin Delano Roosevelt, Jr., Peter Schmuck, Frederick Kernochan, Marshall R. Kernochan, Deputy Grand Marshal, Gay H. Brown, Fay C. Parsons, Grand Marshal, and August A. Gennerich, of Architect Lodge.

The November 7 communication of Architect Lodge, No. 519, IV Manhattan, held in the grand lodge room, will ever be unique in the history of Freemasonry. The President of the United States, honor guest, raised two of his sons to the sublime degree of Master Mason, and received a certificate of Honorary Membership in the of his sons to the sublime degree of a lodge. Present were some of the nation's leading citizens and Masons, headed by the grand master, M.W. Robert Elliott Owens, escorted by R.W. Fay C. Parsons, grand marshal; R.W. Marshall R. Kernochan, deputy grand marshal, escorting the deputy grand master, R.W. Jacob C. Klinck.

Five candidates were raised: James Roosevelt and Franklin Delano Roosevelt, Jr., the President's sons; Morris Ruggles Brownell, Jr., Robert Max Sieglack, Jr., and Wilbur Auth. For the first section the master, W. George H. Cole, was in the East, and, for the second section, R. W. Frank Herwig, past master, with R.W. Bros. Herman T. Braun and A. W. Williams, past grand representatives, acting as senior and junior wardens.

Bro. James Roosevelt was received by the Hon. and Bro. Daniel C. Roper, Secretary of Commerce, and met South, West and East by the Hon. R.W. Wil-

liam C. Dodge, past district deputy, V Manhattan, and District Attorney for the County of New York; Captain and Bro. Ross T. McIntire, of the President's staff, and the Hon. and R.W. Ferdinand Pecora, past district deputy, II Manhattan, and Justice of the Supreme Court of the State of New York. He was raised by the President. Bro. Franklin Delano Roosevelt, Jr., was received by R.W. Chris C. Bittel, assistant grand lecturer, and met South, West and East by the Hon. and Bro. Frederic Kernochan, Chief Justice of the Court of Special Sessions; the Hon. and R.W. Peter Schmuck, past district deputy, I Manhattan, and Justice of the Supreme Court; R.W. Arthur E. Delmhorst, grand standard bearer, and raised by the President. Bro. Morris Ruggles Brownell, Jr., was received by W. Albert F. Reinert, past master, and met South, West and East by R.W. Charles W. Froessel, past district deputy, II Queens; R.W. Albert E. Baeder, past district deputy, IV Manhattan; R.W. William Gettinger, chairman of the board of general activities, and raised by the President. Bro. Robert Max Sieglack, Jr., was received by the senior Deacon, W. Harry Lechner, and met South, West and East by R.W. Charles A. Miller, W. Herbert E. Eggleston, past master, W. Arthur J. Hjelm-

quist, past master, and raised by his father, Bro. Robert Sieglack. Bro. Wilbur Auth was received by W. Otto Rieg, past master, and met South, West and East by W. Bros. William L. Limont, George Heller, and Albert F. Reinert, past masters, and raised by R.W. Bro. Herwig.

The historical lecture was ably delivered by R.W. Henry C. Turner, Judge Advocate, with Bibles presented by the Rev. and R.W. George J. Russell, grand chaplain.

The conferring of the degree completed, R.W. Bro. Herwig presented the President with a certificate of Honorary Membership, assuring him of the hospitality that always awaits in Architect, so distinguished a Mason. The President, who had been escorted into the lodge by R.W. Bro. Klinck, deputy grand master, expressed his deep appreciation and delivered the address that follows:

R.W. Bro. Herwig also called upon a number of distinguished craftsmen, each of whom felicitated the President and the lodge upon the happy occasion; the grand master, M.W. Robert Elliott Owens; the Hon. and M.W. Townsend C. Scudder, past grand master, and Justice of the Supreme Court, Appellate Division; the Hon. and Bro. Roper; the Hon. and Bro. Fiorello H. La Guar-

dia, Mayor of the City of New York; R.W. Bro. Pecora; the Hon. and Bro. Kernochan; the Hon. and R.W. Gay H. Brown, senior grand warden, and former Justice of the Supreme Court, and

the Hon. and R.W. Bro. Schmuck. Music for the occasion was rendered by the St. Cecile Quartette, with Bro. John E. Muniz, Jr., at the organ console, and by Bro. Lewis V. Brant, so-

loist. Members of the committee in charge of arrangements were R.W. Bro. Braun, R.W. Bro. Herwig, R.W. Robert Gerstner, past district deputy, and W. Bro. Reig.

The Way of Freemasonry

An Address by Franklin Delano Roosevelt, President of the United States, at Architect Lodge, No. 519, N. Y., November 7, 1935

"Architect Lodge has made me very happy. Let me say from my heart that tonight has meant very much to me. All my life I shall cherish the thought of coming here to Architect Lodge tonight to take part in the work of the Third Degree for my own sons. And, of course, this last act of you good people in making me an Honorary Member, giving opportunity to be a member of the same lodge to which my boys belong—that is something I shall never forget.

"To me the ceremonies of Freemasonry in this State of ours, especially these later ones that I have taken part in, always make me wish that more Americans, in every part of our land, could become connected with our Fraternity.

"Since I have seen you last I have travelled in many foreign lands. I have come in contact with Brother Masons throughout this country, and I have seen the splendid work that Masonry is doing for our fellow-men. I have seen that same work in our distant possessions, in our territories; I have seen it even in those lands in the Pacific to which I have travelled during these past two years.

"The more I come in contact with the work of the Masonic Fraternity the more impressed I am by the great charitable work and the great practical good which we are carrying out, especially in that line which is so close to my heart—the care of little children.

"Not only in that work, but also in acting as a haven for a better society and better citizenship wherever it may be. I violate no confidence in saying that I wish the same could be said of Masonry in other lands. Today, as you doubtless know, we in our own nation are still proceeding under orderly government, under the same form of government under which our fathers lived, and so far as the broad affairs of government are concerned, we are making definite progress from day to day.

"I wish that this could be said of all other nations. It is unfortunate for us that in certain other nations Freemasonry, sometimes through fault of its own, sometimes because of the rise of new forms of government, has lost much of the strength and force for a good civilization which it possessed several generations ago.

"And so I am not heartened by what is occurring in other nations. Because of this leaven of Masonry throughout our own country, because of the opportunity given to pursue an even course in a democratic society, the way of Masonry in this country constantly grows smoother.

"And that is why I feel we can give thanks for living in America. And in giving thanks we should not do as the Pharisees did—giving thanks that we are not as other men are, but rather giving thanks the Good Samaritan way, for the Good Samaritan went out of his course to help his less fortunate fellow-citizens. That is the rule we must follow as Freemasons. We are approaching Thanksgiving, and I believe that we should give thanks, and at the same time pray that our nation may grow more and more a force for peace in the rest of the world.

"I have missed here tonight some of the faces I have known in former years. I am especially sorry that a very old friend and associate of mine, Charles H. Johnson, our Grand Secretary, is not with us tonight. I just learned tonight that he has been so seriously ill. I do not believe there is a man in this State who is loved by a greater circle of friends than Charlie Johnson.

"And so I can say to you good Brethren of Architect Lodge, and to your Worshipful Master, that I am very grateful to you, and I have had a wonderful party tonight."



Immortality a Cardinal Foundation of Freemasonry

By RABBI H. GEFFEN, Savannah

The immortality of the soul, the belief in the continued spiritual existence of man after death, is one of the cardinal doctrines of Masonry. The belief in immortality is inseparable from the belief in God, hence we find that throughout our religious records, from the very chapter on the creation of man, this doctrine is either implied or distinctly expressed. In proposing the immortality of the soul as the theme of this article, I do not intend to trace the historical development of this most important doctrine, nor to enter the field of speculation regarding the precise nature of the future state, but simply to illustrate this grand truth by such arguments as are directly furnished by a human nature itself—arguments which common sense must acknowledge to be self-evident, and to which even the materialist and sceptic must give consent, however reluctant. As Job says: "Surely there is a spirit in man, and the breath of the Almighty gives them understanding." Man is created in the image of God, and consequently, in his spiritual nature and faculties, presents unmistakable marks of immortality. Why is there a restlessness in the human mind which no acquisition can allay? Why is thought forever enlarging its horizon? Were men destined to live only in this world, his desires and powers would have been fitted wholly for this world. But now, he delights in discoveries which have no relation to his existence on this planet; he calls science and art to his aid, not merely to render life comfortable, but to assist him in the most remote researches. Does such a mind carry with it no proof that it is destined to wider spheres of experience? Were this world everything to man, his longing would not stray beyond its brief span. The human mind is not limited to objects of sense. Rather, by cultivation of pious sentiments, may it be raised to an intimate union with the Divine Being. Piety necessarily takes this form of desire for near-communion with the infinite Being in a future, better, endless existence; and what else do all these aspirations indicate but the reality of a future state?

We have another indication of man's future life in the moral sensibility which God has imparted to his soul. The human mind, notwithstanding its frequent aberration, has something in it congenial with excellence in the lights to hear and read angelic worth and greatness of character. It loves to conceive of more perfect forms of human nature than real life exhibits. To this propensity poetry and fiction are indebted for their origin. Especially when the mind has been refined by the practise of goodness does it naturally represent to itself a beauty of virtue, such as has never been attained on earth. This delight in goodness, this thirst for perfection with which the human mind is instinct, is full of promise.

The man of piety, refinement and sensibility finds

himself, as it were, in accord with universal nature. Every scene, every season, touches some spring in his heart. The stream, the mountain, the ocean, the clouds, the distant constellations, all speak to him in a language that he understands. There is something in him akin to all this beauty and sublimity that gives him a claim to property in the whole creation. There is especially in the soul a sensibility to the grand and awful scenes of nature. Whatever bears the impress of infinite majesty, whatever is too vast to be grasped by the senses, brings to the heart a mysterious delight. The storm, the thunder, the raging ocean, fearful as they are, still awaken a solemn pleasure, for they speak to us of almighty power, and accord with our love of greatness. This sensibility to whatever is great and fair in universal nature seems to attest the glory of the human soul and to point it to a sublime destiny. Why has God placed a man within this boundless theater revealed around him this endless creation, touched his heart with the love of beauty and given this delightful and awful interest in all that meets his eye, if he is merely a creature of the earth, soon to shut his eyes on these majestic scenes and to be buried forever in a narrow grave?

But there is another and more decisive indication of future life, which is furnished us by human nature: the capacity which man actually possesses of attaining to greatness of character. While, in general, falling far below the perfection he desires, he is yet sometimes seen to ascend to a sublimity of virtue which does honor to his nature, and proves that it was framed for heaven. We discover in history and real life persons not merely faithful in their regard to the prescribed duties of life, but who are also filled with a disinterestedness of character, a sublime goodness, which outstrips what is positively demanded, which is prodigal of service to God and man, overflowing with sacrifices and sufferings in the cause of duty. These great examples show us what man may become and what he is destined to be. These are lineaments of a noble nature, marks of a sublime destiny. If we see that a man deserves the sublime name of Mason, fulfilling all the duties and obligations as a Mason actually, not merely in theory, but also in life; when we sometimes see human nature manifested in these forms, great temptations and calamities calling forth great virtues; when we see the human countenance brighten with the expression of magnanimous affection, and feel how lovely and how glorious may be humanity, can we believe that the soul of man, gifted with such capacity, is created only for a day? Can we think that great Masons, men who have thrown such light on the past that it yet illumines the present, were but meteors, extinguished as soon as kindled, in the midst of their glory? Why were such capacities of sublime character given to a being of so humble a destiny?

It is a natural sentiment, entitled to respect, that exalted goodness can not perish. Nature may pass away, but can sublime goodness, that image of God, be destroyed? If human nature be capable of this goodness, is it not destined to immortality. There is another view yet more sublime: I refer to the death of the martyr, to his religion, to his country, to the cause of truth and human improvement. You have read of men who preferred death to desertion of duty; their steps never faltered; their purpose never wavered; their looks were firm, yet mild and forgiving; and with an unshaken trust in God, they counted it an honour to suffer in His cause.

Another indication of immortality is found in our nature when we consider the principal source of human enjoyment. Would the insatiable thirst for progress have been given to a creature of a day, whose powers are to perish just when beginning to unfold, and whose attainments are to be buried with him in eternal oblivion? If this world were our home and our only portion, should we have sentiments implanted by our Creator which teach us to live above it and impel us to feel that it is noble to renounce it? Were this our only

sphere of enjoyment, could we ever deem it beneath us, unworthy of our nature? But this is not all; we view with admiration the man who is prodigal of life in an honorable cause, and who prefers death to the least stain of guilt. These feelings surely indicate that this present is not our whole existence. Were this life everything to us, should we be so constituted as to be ready to cast it away in a sacred cause? Were death entire and eternal extinction of all our power and virtue, would the welcoming of it appear the height of glory? All these feelings, which are inherent in human nature, and which prompt us as Masons in our degrees to sacrifice the world and life to the purity of the soul, are so many attestations from God to the divine character of the soul, so many assurances that it is destined for higher relations than those which it now sustains to the body and the world; so many arguments to convince us that our soul is immortal, "that there is a spirit in man" destined to eternal existence in the heavenly regions of bliss. Where there dwell our Ancient Masonic martyrs, who have been persecuted by the barbaric Romans and other enemies of brotherly love and fidelity.



DECEMBER ANNIVERSARIES

James E. Oglethorpe, founder and first Governor of the Colony of Georgia (1732-52), organized and was master of the first Masonic lodge in Georgia, later known as Solomon's Lodge No. 1.

Lord Charles Cornwallis, British general in the American Revolution, was born in London, England, December 31, 1738. By his orders the grand honors of Masonry were performed at the funeral of General de Kalb, who serving with the American army, had been wounded and taken prisoner by the British.

Major General John Sullivan, first grand master of New Hampshire (1790), became a member of St. John's Lodge No. 1, Portsmouth, N. H., December 28, 1768, and was installed as master of that lodge, December 3, 1789.

Paul Revere, famous patriot, was elected grand master of Massachusetts, December 12, 1794.

Andrew Johnson, seventeenth President of the United States, was born at Raleigh, N. C., December 29, 1808, and was a member of both York and Scottish Rites.

General William A. Bowles, Commander-in-Chief of the Creek and Cherokee Indian Nations in Florida and provincial grand master in Amer-

ica of Creek, Cherokee, Chickasaw, and Choctaw Indians under the Grand Lodge of England, died in Morro Castle, Havana, Cuba, after having been held there a prisoner by the Spanish, December 23, 1805.

Samuel J. Kirkwood, Secretary of the Interior under President Garfield, and prior to that Governor of Ohio and United States Senator from that state, was born in Harford County, Maryland, December 20, 1813, and was a member of Iowa City (Iowa) Lodge No. 4.

James Buchanan, fifteenth President of the United States, was initiated in Lodge No. 43, Lancaster, Pa., December 11, 1816. On December 27, 1823, he was appointed first district deputy grand master for the district comprising Lancaster, Lebanon and York Counties.

James Hoban, noted architect, who designed the White House and worked on the United States Capitol, was first master of Federal Lodge No. 15 (now No. 1), Washington, D. C., in 1793. His death occurred in the Capital City, December 8, 1831.

Brigadier General Edward S. Salomon, Civil War officer, and later Governor of the Territory of Washington, was born in Schleswig-Holstein, Ger-

many, December 25, 1836, and was grand junior Warden of the Grand Lodge of Washington (1873-74).

Oscar II, King of Sweden and Norway, was made a Mason, December 7, 1848. He passed away at Stockholm, Sweden, December 8, 1907.

General Lew Wallace, famous author and statesman, was initiated in Fountain Lodge No. 60, Covington, Ind., December 11, 1850, and was passed, December 30, 1850.

Fred C. Schramm, Grand Minister of State of the Southern Supreme Council (1933-35) and Grand Commander of Knights Templar in Utah (1933-34), was born at Willoughby, Ohio, December 1, 1863.

Edwin T. Meredith, Secretary of Agriculture in the Wilson cabinet, and active member in Iowa of the Southern Supreme Council, was born at Avoca, Iowa, December 23, 1876.

William McKinley, twenty-fifth President of the United States, was exalted in Canton (Ohio) Chapter No. 84, R. A. M., December 28, 1883. On December 23, 1884, he received the degrees in Canton Commandery No. 38, K. T., and on December 23, 1896, was elected a life member of Washington (D. C.) Commandery No. 1 K. T.

William N. Doak, Secretary of La-

bor in the Hoover Cabinet, and a member of the Scottish Rite at Roanoke, Va., was born at Rural Retreat, Wythe Co., Va., December 12, 1882.

James W. Nye, United States Senator from Nevada (1864-73), and prior to that Governor of Nevada Territory, died at White Plains, N. Y., December 25, 1876. He was a member of Hamilton (N. Y.) Lodge No. 120.

Major General John A. Logan, who served in the Mexican and Civil Wars, and was for a number of years United States Senator from Illinois, became a Knight Templar in Chevalier Bayard Commandery No. 52, Chicago, December 1, 1885. His death occurred at Washington, D. C., December 26, 1886.

William Howard Taft, twenty-seventh President of the United States, and a member of Kilwinning Lodge No. 356, Cincinnati, Ohio, addressed a meeting of the Grand Lodge of Massachusetts, December 27, 1914.

Sir Alfred F. Robbins, noted journalist and author, was initiated in Gallery Lodge No. 1928, London, England, in December, 1888.

LIVING BRETHREN

Frank White, United States Treasurer (1921-28), and former Governor of North Dakota, was born at Stillman Valley, Ill., December 12, 1856, and is a past grand commander of Knights Templar of North Dakota.

Harry S. New, Postmaster General under Presidents Harding and Coolidge, was born at Indianapolis, Ind., December 31, 1858, and is a Scottish Rite Mason of the Northern Masonic Jurisdiction.

Louis L. Emmerson, former Governor of Illinois, and past grand master of that state, was born at Albion, Ill., December 27, 1863, and became a Mason in Mt. Vernon (Ill.) Lodge No. 31, December 8, 1890.

Dr. John C. Palmer, Grand Chaplain of the Grand Lodge, District of Columbia, was born at Madison, Ind., December 17, 1868, and is a thirty-third degree member of the Southern Jurisdiction.

Harry W. Niece, Governor of Maryland, was born at Washington, D. C., December 6, 1877, and is a member of the Scottish and York Rites at Baltimore.

The Duke of York, Provincial Grand Master for Middlesex, was born at London, December 14, 1895, and on December 2, 1919, was initiated in Navy Lodge No. 2612, two years later becoming master of this lodge.

Flem D. Sampson, former Governor of Kentucky, became a member of Mountain Lodge No. 187, Barbourville, Ky., December 8, 1900.

Ernest L. Jalneke, Assistant Secretary of the Navy under President Hoover, received the 32nd degree at

New Orleans, La., December 1, 1906.

Major General James G. Harbord, who served with distinction during the Spanish-American and World Wars, received the 32nd degree in the army bodies, December 5, 1909.

Lawrence M. Judd, former Governor of Hawaii, became a Mason in Hawaiian Lodge No. 21, Honolulu, December 4, 1915.

Theodore Christianson, U. S. Representative from Minnesota, and former Governor of that State, received the 32nd degree at Minneapolis, December 19, 1925.

Daniel C. Roper, Secretary of Commerce in the present Cabinet, was a charter member of Barristers Lodge No. 48, Washington, D. C., December 19, 1928. On December 17, 1929, he received the 32nd degree in the capital city.

Andrew W. Mellon, Secretary of the Treasury in the Harding, Coolidge and Hoover Cabinets, and later U. S. Ambassador to Great Britain, was made a Mason "at sight" by the Grand Master of Pennsylvania at Pittsburgh, December 29, 1928.

KING GEORGE OF GREECE

"The news that W. Bro. H. M. King George of Greece is to resume the throne of Greece after an interval of fourteen years will be of great interest to many brethren in this country, particularly those of the Wallwood Lodge No. 5143. Initiated in that lodge in September, 1930, a few months after its consecration, by W. Bro. W. A. Warne, P.Pr.A.G.D.C. (Essex), His Majesty was installed as master on 1st February, 1933, carrying through a very successful year of office. Despite his many social duties he has been a regular attendant at the meetings of the lodge, and on several occasions those of grand lodge, notably at the historic especial communication at the Royal Albert Hall in 1933, in connection with the dedication of the Masonic Peace Memorial." — *The Freemason (London)*.

LORD AMPHILL'S WIT

The late Lord Ampthill was one of England's noted "after dinner" speakers. On such occasions, if opportunity offered, he did not hesitate to make himself the butt of a joke.

A few years ago, he attended a big Masonic celebration at Bath, that famous resort in southwest England which has been frequented by the foremost Masons of England since the days of Anderson and Desaguliers. In his speech at the banquet which followed the celebration, Lord Ampthill said that it was his custom, when participating in such events, to find out what he was expected to do as the Pro Grand Mas-

ter of England. In the ceremonial program, he observed that following his name was the hymn, "O, Lord, how wonderful Thou art." This, he thought, was quite complimentary. Then came this—"Retirement of the Pro Grand Master," followed by the hymn, "Now thank we all our God," which, he said, was "not quite so flattering."

NEW PORTRAIT OF AMPTHILL

A portrait of the late Lord Ampthill is being returned to the family by Bedfordshire standing joint committee in exchange for a later painting, the original of which is at Freemasons Hall. Lord Courtown has been appointed provincial grand master for Bedfordshire in succession to the late Lord Ampthill, who held the office for 44 years. Lord Courtown was appointed senior grand warden of Grand Lodge in 1934, and was reappointed in April last.

ISAIAH THOMAS

"From Prentice to Patron," by Annie Russell Marble, D. Appleton Century Company, N. Y. \$3.00.

The above volume contains much of the early history of Massachusetts and the province of New England; written by one who has gone fully into the stirring days of the Bay State Colony, covering a period peculiarly fascinating to the student and scholar.

Isaiah Thomas, whose life it records from the time when at the age of six years he set type, was a man of independent spirit; good sense and high integrity. His own publications, and they were between the years 1749-1780, had a distinct influence on public opinion. The particular interest for Masons lies in the fact that Isaiah Thomas was a staunch and devoted member of the Craft. He was Grand High Priest of the R.A. of Massachusetts from September 1807 to September 1809 and held other officers within the Craft. At all times he proved his loyalty, not only to the young democracy then its hours of trial but also to his beloved Freemasonry.

There is much to interest the reader in this book about an illustrious early citizen of Massachusetts and Mrs. Marble, whose eminent qualifications fit her for the work is to be congratulated upon the thoroughness with which she has gone about its compilation.

Moral courage is obeying one's conscience and doing what one believes to be right, in face of a hostile majority; and moral cowardice is stifling one's conscience, and doing what is less than right to win other people's favour.—
DR. JOHN WATSON.

MASONIC SITUATION

IN GERMANY

In the *Scottish Rite News Bureau* of August 26, 1935, an article appeared concerning the German Masonic situation and explaining, in part, the "Ludendorff myth," which was, briefly stated, that the Masons, Jews and Jesuits of the Fatherland had effected a coalition in order to overthrow the duly constituted government. It was stated that President Paul von Hindenburg scoffed at this allegation, declaring that his father had been a Mason, and that he (von Hindenburg) held Masonry in the highest esteem, and did not regard the Fraternity as inimical, in any way, to the best interest of the German government—but just the contrary.

But still, these rumors persisted in Germany, and as was stated in the *News Bureau* above referred to, Masonic lodges in that country have been closed, and the Craft almost entirely suppressed.

Along this line, it is interesting to note a recent article which appeared in *Cronos*, a Mexican Masonic journal, issue of July-August, 1935, which is as follows: Recently a German Mason passed away, and left to *Der Fuehrer* (Hitler) a gift of 100,000 marks, with the expressed condition that the Dictator spend a portion of this legacy in making public the information that German Masonry is *not dangerous to the State*, but, on the contrary, is a force or influence that would increase the happiness and general welfare of the State. It is understood that Hitler accepted the legacy, despite its provisions. *Cronos* asks, "Will he comply with them?"

SIMON BOLIVAR

Simon Bolivar, revolutionary leader, who achieved independence from Spain for that part of South America which embodies Venezuela, Colombia, Ecuador, Panama, Peru, and Bolivia, was born at Caracas, Venezuela, July 24, 1783, and died at the age of forty-seven, near Santa Marta in Colombia.

His father was Juan Vicente Bolivar y Ponte, and his mother, Maria de la Concepcion Palacios y Blanco. Of the nobility of Spain on his father's side, Simon Bolivar was born to wealth and aristocracy. He was very young when his father died, and was but fifteen years of age when his mother died.

Educated in Spain, where he pledged his old friend and tutor, Simon Rodriguez, to devote his life to freeing Venezuela from the yoke of Spain, he returned to his native country by way of the United States in 1806. While in the United States, he visited eastern cities and met prominent Americans. Following the abdication of Vicente

Emparan on April 19, 1810, Bolivar and intimates of his social group formed the first locally created government in Spanish America. This group favored the restoration of Ferdinand, son of King Charles of Spain, as against the Napoleonic regime. By this new government, he was sent to England as diplomatic representative. Within a year he returned, bringing with him Francisco Miranda, a native of Venezuela, and a soldier of fortune who had fought under Washington and under Napoleon. Bolivar's activities in the politics of Venezuela resulted in a declaration of independence by that country. Becoming a refugee on the island of Curacao, which was a rendezvous for his helpers, among whom was Miranda, he went to Cartagena, in what is now Colombia. There, in December, 1812, he wrote the first of those classical documents of the revolutionary literature of Spanish America.

With varied fortune, Bolivar fought the power of Spain from 1811 to December 9, 1824, when the revolutionary Sucre, in a decisive victory at Ayacucho, under the command of General Cho, Peru, ended forever the domination of that country in the New World.

Following the Battle of Ayacucho, Bolivar called a constitutional convention and established the Republic of Peru. This done, he created schools. Like the founders of our Republic, he saw the travesty of creating the framework for a free government whose citizenry would remain in ignorance.

Bolivar had no sooner resigned his supreme power over that vast territory in the northwestern part of South America than civil wars broke out in and among the colonies she had freed from Spanish rule. It was then that the great liberator experienced his gravest trials and disappointments, although never ceasing, however, to be the leader and director of his people.

Simon Bolivar died of tuberculosis, December 17, 1830, shortly after issuing from his deathbed one of his famous proclamations.

In 1842, Bolivar's remains were brought to Caracas, where they lie in the national pantheon, and on one side of which is an empty tomb commemorating Francisco Miranda, and on the other, an empty tomb for the remains of General Sucre, which may some day be returned by Ecuador to Venezuela.

A biographer says of Bolivar: "A hero of 200 bloody battles . . . his activities covered an immense area of untracked wilderness whose mere crossing with his armies entailed problems that would give pause to the ablest modern general with every facility at his command."

Bolivar's writings and addresses, describing the conditions of the Spanish

colonies, their needs and destiny, "mark him as the wisest of the observers of his time and a prophet who foresaw with rare precision the trend of the struggle for democracy in every political unit of the old Spanish Empire in America."

Simon Bolivar became a member of the Masonic Fraternity in Paris, France, and was also a Scottish Rite Mason of the 30th degree there. Records show that he visited a lodge at Cadiz. In 1822, he organized a lodge in Peru, the second Masonic lodge organized in that country. General Jose de San Martin, of the Argentine, who came to the West Coast to work with Bolivar, organized the first lodge in that republic.

It may be added that both Miranda and Sucre were Masons; the former joined the fraternity in this country.

INCIDENT IN LIFE OF

NOTED FRENCH MASON

A carriage broke down on the rough road near the small town of Goudrecourt, France. Upon being told by the wheelwright there that it would take some time to make the necessary repairs, the traveler sauntered back towards a Capuchin Friary that he had noticed, attractively situated on the side of a rather high elevation. Arriving at the front entrance of the establishment, he rang the bell, and to the friar who appeared, he explained the circumstances which caused him to seek the hospitality of their retreat. Vowed to mendicancy, the Capuchins had little, but with that little, they were most generous. They received the stranger heartily. The conversation turned to a number of subjects. They were greatly pleased to find that their guest had something pertinent and most agreeable to say on everything. He spoke with such grace and exquisite sense of feeling that they formed the opinion that it would give him the severest anguish to differ in sentiment with any person in the world.

While at the plain dinner of which they had invited him to partake, theology, called the "Capuchin philosophy," became the topic of conversation. They spoke of the reforms initiated by St. Francis in 1226, the traits of humility of St. Francis of Assisi and the different Capuchin houses in France, Germany and Italy. To all of which the stranger evinced almost as much knowledge as the brothers did, and even seemed to know more, for he agreed with their opinions of the subjects, at least in the abstract. He especially admired the traits of humility of the good saint and brought to their attention some of which his hosts seemed ignorant. On the points in geography, referred to by them when speaking of the

location of their houses, he knew more than they could have possibly imagined, and was particularly complimentary in describing the talent which the followers of St. Francis showed in selecting beautiful situations.

The friars, quite enchanted with their guest, offered the best service they could do for him, as they thought. They invited him to become a member of their order. Still meek and most affable, the stranger replied that he would think of it; that he was profoundly appreciative of the honor which they offered him; that he was greatly afraid they had misjudged his mind and temper for so devoted a life; however, he would undertake a searching examination of himself, and perhaps the day might come "when he would seek among them that solace which a vain world could never give." A messenger arrived to tell the stranger that his *voiture* was repaired and ready.

Suffice to say that his gracious hosts were in that affliction often felt when a congenial soul departs. Without disclosing his identity, the famous Voltaire, a member of the Masonic Fraternity, was not suffered to go without an interchange of the warmest assurances and esteem.

GRAND LODGE OF SURREY

The Prince of Wales, Grand Master for the Provincial Grand Lodge of Surrey, England, during the past 11 years, presided at the recent annual meeting of that grand lodge, held on October 23, 1935, at Freemasons' Hall, London, and at the subsequent banquet which was attended by 1,100 brethren.

Reports of committees showed that there was a net increase of 212 members in this province during the past year, and that five new lodges were consecrated, with the sixth to be consecrated on the following Tuesday, October 29.

There are now 133 lodges in the Province of Surrey, with 8,173 members.

Expressing his appreciation for the enthusiasm of the members, the increase in the membership and the six new lodges, the grand master was pleased that the meeting had authorized somewhat larger payments to the Royal Masonic institutions, in which the Royal Masonic Hospital was included.

Although the grand master was appreciative of the early support in raising funds for the Old People's Festival in 1938, at which he promised to preside, he very generously said: "These institutions have got to exist year by year, and I do trust that what the Province proposes to do for me in two years' time will not affect too adversely the festivals of 1936 and 1937."

A number of the grand officers of the United Grand Lodge were present, among whom were: Messrs. Sir Lionel Halsey, provincial grand master, Hertfordshire; H. G. S. Isitt, district grand master, Japan; Lord Harris; Sir Colville Smith, grand secretary; and J. Russell McLaren, president, Board of General Purposes.

PRO AND DEPUTY GRAND MASTERS TO BE NAMED

Much speculation is taking place among the members of the Masonic Craft in England as to who the successors to the late Lords Amthill and Cornwallis will be, and when their names will be announced by the Grand Master, the Duke of Connaught and Strathearn. The former was pro grand master, and the latter, the deputy grand master of the Grand Lodge of England.

Many are of the opinion that the names of their successors will not be made known until a period of mourning is concluded. A precedent upon which this opinion is based was the action of the grand lodge in ordering six months' mourning in honor of the Earl of Lathom, who died in November, 1898, while holding the office of pro grand master. The appointment of his successor, the Earl of Amherst, however, was publicly announced four months later at the quarterly communication of the grand lodge in March, 1899, and at which communication he was also installed.

If the precedent is followed, it is believed that the announcement of the next pro grand master will be made at the forthcoming December quarterly communication of the grand lodge. Some are of the opinion that it will be the pleasure of the grand master to name also the next deputy grand master at this meeting.

FORCER GRAND

COMMANDER PASSES

Mr. Barton Smith, eighty-three, diplomat, prominent lawyer, and internationally known Mason, passed away at his home in Toledo, Ohio, November 16, 1935.

Barton Smith moved to Toledo, O., where on May 9, 1876, he became a member of Sanford L. Collins Lodge No. 396. He was grand master of the Grand Lodge of Ohio in 1896-97, and grand commander, Knights Templar, in that state in 1896. Receiving the thirty-third degree, Northern Masonic Jurisdiction, September 20, 1887, he became an active member of the Supreme Council of that jurisdiction, September 20, 1894, and deputy for the Supreme Council, 1906-09. He was delegate to the conference of the Supreme Councils of the World, which met in Brussels in

1907; and was grand commander of the Northern Supreme Council, September 22, 1910, to September 22, 1921.

As an appointee of President Harding, Mr. Smith served as the United States representative on the Arbitral Commission, which sat in London to consider a case which involved a citizen of the United States and the Republic of Peru.

Mr. Smith was identified with the legal department of the *Toledo Blade* Company as counsel for fifty-six years.

FIFTY YEARS

GRAND SECRETARY

Alpheus A. Keen, who has served as secretary of the Grand Lodge of New Mexico for over fifty years, is now dean of the grand secretaries of the United States. Fay Hempstead, grand secretary of the Grand Lodge of Arkansas, and Poet Laureate of Freemasonry, held that distinction until his death, some two years ago.

In appreciation of his loyalty and devotion to the Craft in New Mexico, the grand lodge of that state recently placed a bronze bust of Mr. Keen in the grand lodge temple.

EARL OF HAREWOOD

APPOINTED

At the quarterly meeting of the Grand Lodge of England, held last week at Freemasons' Hall, the Earl of Harewood was appointed and invested as pro grand master in succession to the late Lord Amthill. The ceremony was performed by Col. W. S. Wyley, provincial grand master for Worcestershire, who announced the appointment.

Lord Harewood announced that the grand master had appointed General Francis Davies, pro grand master for Worcestershire, to be deputy grand master in succession to the late Lord Cornwallis, and he was accordingly invested. Both appointments were received with general satisfaction.—*The Times*, London, December 12, 1935.

MASONIC CLUB

AT COULEE DAM

A Masonic club now flourishes in the vicinity of the Grand Coulee Dam (Wash.), under the name of the "Spade and Maul Club." The emblem of the club consists of a square with the two top ends of the spade and maul handles touching, but spread at the bottom in imitation of open compasses.

The club came into existence shortly after the contract for this dam was let and some months following a dinner, held in November, 1934, in the company mess hall, at which Grand Master Loomis Baldrey and other brethren were present. The purpose of the club

is to administer to the social and fraternal needs of Masons in this busy, detached center.

The officers of the club are: President, Mr. R. T. LaMott; vice-president, Mr. D. J. Stewart; treasurer, Mr. C. R. Smith; and secretary, Mr. W. C. Rice. There are also five trustees of the club.

During the past several months, the club has sponsored several dances, parties, and other social affairs, at which members of the Fraternity from other places were present and made addresses. Groups of its members are active in degree team work and in coaching candidates for membership in nearby Almira Lodge No. 127.

ANNIVERSARY NIGHT IN

DANTE LODGE, 3707

Based on principles as fine and as constructive as ever coursed the human brain, Freemasonry frequently names its lodges in memory of illustrious personages. Many of the English lodges are so named. Among them is Dante Lodge No. 3707, which was consecrated in February, 1914. At each of its anniversaries, Dante Lodge refers in some manner to the life, times, and character of the great Italian poet, Dante Alighieri. This year, the lodge celebrated its coming-of-age, (twenty-one years) at a special meeting. Two prepared addresses were made, one before the open lodge and the other at a banquet which followed the closing of the lodge. The first address was presented by Dr. Gerald M. Slot, M. D., junior warden of the lodge. His subject was "Life in Dante's time and today." The second address, which was the toast of the evening, "The Immortal Memory of Dante," was delivered by Mr. G. Ramoni, a founder of the lodge.

In his opening remarks, as reported in *The Freemason's Chronicle*, London, Dr. Slot outlined life in the thirteenth century. He found in that period analogy to the present world movements.

REVOLUTIONARY RELICS

W. H. Tarbox, who has been a student for many years of the sites connected with General Washington's activities in the struggle for American independence, presented a collection of George Washington Masonic Shrine at Tappan, N. Y., on September 22, 1935. The occasion marked the 155th anniversary of the capture of Major Andre, the British spy. The relics were gathered from some of the more important points connected with the defense of New York City.

In presenting the collection to the George Washington Masonic Shrine Committee, the donor stated that he was not a member of the Craft, but ap-

preciated its devotion to the principles of patriotism. It was this conviction that actuated him to make the shrine the depository of the relics where future generations would, with such objective stimuli, learn and revere the lessons to be drawn from them, he said.

COLORED MASONS

LEASE TEMPLE

The five-story, commodious temple of the colored Masonic Grand Lodge and subordinate lodges at Washington, D. C., has been leased for the Interstate Commerce Commission at a yearly rental of \$26,000, according to a statement issued by the National Parks Service. The lease expires June 30, 1936, with renewal option.

The temple, owned by an irregular body of colored Masons, contains about 40,000 square feet of usable office space.

The expansion of the services of the Interstate Commerce Commission, which commission less than two years ago, moved into its new handsome monumental building on Constitution Avenue, is due to the added functions of the new division of motor carriers.

SWITZERLAND CONTINUES

TO RESIST

Conservatism in Switzerland continues to hold out against efforts of various groups to alter the federal government of that country. A proposal for a total revision of the Federal Constitution was signally defeated by the voters recently. Those who wanted revision contended that the Constitution of 1848, which was changed in 1874, had become a worn-out instrument, unsuitable to present-day economic and political conditions. The demand made by the revisionists was an increase in the Central Government.

Among those groups which urged centralization of government was that of the Roman Catholic Conservatives. Their aim was a centralized, corporative state, similar to that in Austria. Fearing that revision might result in Fascism or national socialism, such as exists in Italy and Germany, the democratic Swiss in the twenty-five cantons successfully opposed all encroachments on their freedom, at both the September and the October, 1935, elections.

OREGON'S NEW CONSISTORY.

On November 25, 1935, Louis G. Clark, 33°, sovereign grand inspector general in Oregon, acting for Sovereign Grand Commander John H. Cowles, duly constituted and inaugurated Medford (Ore.) Council of Kadosh.

Then followed the ceremonies of the constitution and inauguration of Medford Consistory. Mr. Clarke was as-

sisted in both ceremonies by Mr. Leslie M. Scott, 33°, who occupied the station of grand chancellor; Mr. R. E. Pinney, 33°, deputy of the sovereign grand inspector general, who occupied the station grand primate; and Mr. Edwin D. Jorgensen, 33°, who acted as grand master of ceremonies.

Accompanied by Messrs. Scott, Pinney and Jorgensen, Mr. Clarke went to Klamath Falls, where on the evening of November 26, they constituted and inaugurated Klamath Lodge of Perfection.

Following the ceremonies of constituting and inauguration of the above bodies, their officers were installed.

ADMIRAL JELlicoe

The Admiral of the British Fleet, the Earl of Jellicoe, whose death occurred suddenly on Wednesday, November 20, 1935, was an outstanding figure in the World War. After the War the personal interest which he manifested in the men he had commanded, as president of the British Legion, brought him the appreciation of all.

Born in 1859, Admiral Jellicoe was initiated into Freemasonry in 1922, in New Zealand, while serving at Governor General of that colony. In the same year he became grand master of the Grand Lodge of New Zealand, which office he occupied until 1924, when he returned to England. In 1927, he was appointed past grand warden of the United Grand Lodge.

GEORGE P. BECKFORD

George P. Beckford, of 14 Maxfield Street, West Roxbury, a Boston attorney, who was a member of the state ballot law commission for 12 years, died Friday, December 20, at a Boston hospital, of pneumonia. He had been ill for about a week.

Funeral services were held at his home Sunday, at 2 p. m., with the Rev. H. Arthur Kernen, minister of the West Roxbury Congregational Church, officiating. Burial was in Salem.

His nearest surviving relatives are several cousins and nieces, who live in central Massachusetts. He was unmarried.

George Beckford was graduated from Brown University with the class of 1898, and three years later from the Boston University law school. He was admitted to the bar the same year, and established offices at 53 State Street, where he had been located for the past 37 years.

During the course of his career he handled hundreds of cases before the Suffolk County and United States courts. He had charge of many estates, and had negotiated many important commissions as an attorney.

In 1922 he was appointed a member of the state ballot law commission by Governor Channing Cox, serving for a long period as chairman of the body. He was reappointed by Governors Fuller and Ely. His connection with the commission was severed last August.

Mr. Beckford was a member of the American, Massachusetts and Suffolk County Bar Associations, the Boston Bar Association, the Winslow Lewis Lodge of Masons, St. Bernard Commandery, and Roslindale, Royal Arch Chapter, of which he was past high priest.

OLD MASONIC BENEDICTION

May no strife disturb thy days, nor sorrow disturb thy nights, and the pillow of peace kiss thy cheek, and the pleasures of imagination attend thy dreams; and when length of years hath made thee tired of earthly joys, and the curtains of death gently close round the scene of thy existence, may the angels of God attend thy bed and take care that the expiring lamp of life shall not receive one rude blast to hasten its extinction; and, finally, may the blessing of God wash thee free from all impurities and prepare thee to enter into the land of everlasting felicity.

MASONIC OFFENSES

In his Encyclopedia of Freemasonry, Mackey says, "In Freemasonry every offense is a crime, because in every violation of Masonic law there is not only sometimes an infringement of the rights of an individual, but always, superinduced upon this, a breach and violation of public rights and duties, which affect the whole community of the order considered as a community."

Mackey divided Masonic crimes into three classes. First he names offenses against the moral law: Denial of the existence of God, disregard of moral responsibility, profanity, selfishness, cruelty, neglect of our fellow men, and indifference to the rights of others. Next he catalogues transgression of the law of the land and defiance of constituted authority. Lastly he gives violations of the landmarks and regulations of the order, disclosure of secrets, trouble making, slander, bodily assault, sexual promiscuity, etc.

INTERESTING INCIDENT

A hundred years or so ago, debtors were often jailed for the non-payment of their business accounts. An instance of the fulfillment of the Masonic bond to a brother who was thus embarrassed is shown in the old records of the Provincial Grand Lodge of Dorsetshire, England. A minute of the meeting of that lodge, held just prior to the close

of the eighteenth century, states: "The case of Brother Thomas Belcher, who was confined in the goal of Dorchester as a debtor, was laid before the lodge with the strongest recommendations."

Since a debtor was not regarded as a criminal, the Provincial Grand Lodge paid the debt of Mr. Belcher, who, upon obtaining his release, went forthwith to express his gratitude. His feelings are indicated in the lodge minute, which reads as follows: "He was completely overwhelmed with joy and gratitude, and was the more affected because he was by his release, able to return home to his wife, who was confined by a dangerous illness."

The Freemason, London, England, fittingly publishes the incident as "a dramatic example of the greatest of all Masonic virtues."

THE PRINCE AND THE EMPIRE LODGE

The Jubilee Celebration meeting of the Empire Lodge 2108, held at Freemasons' Hall, during the week of November 25th, was attended by the Prince of Wales, Provincial Grand Master for Surrey.

Since its establishment in November, 1885, the Empire Lodge has done its utmost to create a link with the Colonies (as they were then called), and the centre of the Empire. It has included many well-known overseas brethren among its members. At dinner, responding to the toast of his health, proposed by the master, Mr. H. Mann, the Prince said he was delighted to find they were carrying on the splendid spirit of Empire and comradeship to the letter. All that they as a lodge stood for in entertaining brethren from all parts of the Empire was very dear to his heart. He concluded by proposing the toast of the master. The master briefly responded.—*London Times*, December 5, 1935.

NATURAL FORCES ROUTING DEPRESSION

Business is definitely emerging from the depression. Due to natural recuperative forces, and in spite of governmental intervention, recovery is coming. This is a tribute to the vitality of our economic system. Depressions are not futile, for they do cause a necessary purging whereby wastes, inefficiencies and unsound business practices are eliminated and the system is brought back into better balance. Without these depression periods, serious maladjustments would accumulate in course of time, and throw the whole machinery out of gear.

The deflationary forces have practically run their course, despite desperate governmental efforts to hold back the tide. Private enterprise has made dras-

tic retrenchments, wastes have been cut out, debts written down, weak concerns wiped out or reorganized and the productivity of labor and efficiency of management have been greatly increased.

In spite of many governmental policies, engendering fear and retarding revival, the immutable forces of economic law are producing results.

Economic progress is dependent upon elasticity in our business system to the end that constant adjustments can be made and benefits from lower costs passed on to the consumer thereby increasing his purchasing power and raising his standard of living. Attempts at artificial control and extensive regulation defeat this process. The more the government intervenes the more rigid becomes the system and in consequence the more difficult for natural forces to apply correctives. A rigid system is pernicious when fluctuations in industry and trade are narrow. It is hazardous when the fluctuations are violent. Governmental efforts to freeze the status quo by fixing prices and wages and regulating production and hours of labor entail a terrific drain on our resources besides being all to no avail.

The most serious danger we face today is the draining of our reserves through profligate Federal spending and its accompanying extortionate taxes, the imposition of unknown social burdens perhaps beyond the capacity of the country, penalizing bigness and success through punitive and discriminatory taxation and a hodge-podge of governmental interference with economic law. These factors not only deplete our reserves but discourage further accumulations of reserves which form the basis of our economic structure and are the shock absorbers of depression periods. For example, according to a recent study by the Department of Commerce, during the past four years private enterprise paid out \$26,000,000,000 more than was produced. In other words, business drew upon its reserves to that amount to meet wages, salaries, interest charges, taxes and the like as well as to absorb losses. Now the Federal government has no power whatsoever to create reserves. Reserves come only from hard work and thrift under intelligent and energetic leadership in private enterprise. Without reserves there can be no replacement of equipment, no continuance of our economic structure, nothing but a drift back to primitive existence. On the other hand the Federal government has unlimited power to dissipate reserves and it is now doing that on a prodigious scale with its haphazard spending of every conceivable nature.

Our recovery is coming because of the vitality and reserves made possible

by 150 years of hard work and thrift under a government adhering to the proper functions of government. These reserves are huge and cannot all be immediately dissipated by profligate spending. But if the present rate of dissipation of our resources and the extension of paternalistic tentacles is not checked, then in the course of time, and not too long a time, we shall so sap our vitality that we shall not have the recuperative power to cope with another depression. — *N. E. Letter of First National Bank.*

MASONIC NOTES

The Boston Tea Party is historically accepted as an informal adjourned meeting of the Lodge of St. Andrews of Boston.

Mr. John T. Henley, age ninety-eight, member of Paris (Texas) Lodge No. 27, became a Mason, June 26, 1858, in Washington Lodge No. 87, Greenfield, Mo. He is a past master of Osceola (Mo.) Lodge No. 61. Mr. Henley is regarded by many as holding the longevity record among living Masons.

Mr. Samuel Armstrong, of Elizabethtown, N. J., is believed to hold the second longevity record, having become a Mason, June 24, 1859. He celebrated his 100th anniversary recently.

According to an announcement of the grand secretary of the Grand Lodge of England, Sir Colville Smith, the late Lord Cornwallis, Deputy Grand Master of the Grand Lodge of England, was offered and had accepted the pro grand mastership of the grand lodge to succeed the late Lord Apthill. But for his death, Lord Cornwallis would likely have been installed at the next regular meeting of the grand lodge. This announcement was made by the grand secretary at the instance of the grand master, the Duke of Connaught and Strathearn.

Earl Amherst, uncle of Lord Cornwallis, was deputy grand master of the grand lodge from 1896 to 1898, when he was elevated to the pro grand mastership, according to *The Freemason's Chronicle*, England.

A delegation of five eminent officers of the Grand Lodge of Sweden was the guest recently of the Grand Lodge of Ireland, returning the visit made to Grand Lodge of Sweden early this year (1935) by the Earl of Donoughmore, the Grand Master of Ireland and the late pro grand master, Lord Amthill, who was accompanied by other distinguished Masons of the British Isles.

The delegation from the Grand Lodge of Sweden, headed by Admiral Sir Arvid Lindman, grand chancel-

lor, included Mr. B. Hay, private chamberlain to the King of Sweden (the hereditary grand master), Lieut. Gen. J. Nanckhoff, Commander C. Casel, grand director of ceremonies, and Sir Rolf von Heidenstein.

After visiting the Grand Lodge of Ireland, the delegation made a number of Masonic visits in London, one of which was its presence at a meeting of the Supreme Council of the Thirty-third Degree.

Much has been published of Mr. Penn Adair Rogers' (Will Rogers) connection with Freemasonry, but we give below all of his fraternal affiliations.

He was initiated an entered apprentice Mason in Claremore (Okla.) Lodge No. 53, A. F. & A. M., on February 21, 1905; passed a Fellow Craft, March 10, 1906; and raised March 13, 1906. He received the 32nd degree, Scottish Rite, at McAlester, Okla., April 16, 1908, and was a life member. He became a member of Akdar Shrine Temple at Tulsa, November 20, 1914, and was an honorary member of the Bedouin Shrine Temple, Muskogee, Okla.

Mr. Rogers was a member of the Advisory Board of Holland Chapter, Or-

der of DeMolay, from 1921 to his death in August, 1935.

Three brothers, Arthur A., David P., and Enoch B. Carlson—all of South Gate Lodge No. 182, A. F. & A. M., of Portland, Ore.—were members of the fall class of Oregon Consistory. It is thought to be the first time in the history of the Oregon Bodies that three blood brothers became members of the Scottish Rite in the same class.

October 9, 1935, marked the birth of an English Prince, the first occurrence of such a birth in the Royal line in 21 years. The parents of the new baby are Prince George, Duke of Kent, and Princess Marina, Duchess of Kent. Prince George is past grand warden of the United Grand Lodge of England, and the present provincial grand master of the Grand Lodge of Wiltshire.

Dr. John Stokes of Sheffield, England, who passed away recently, left an estate of over \$100,000. Subject to some small bequests, the estate goes to the University of Sheffield for the establishment of a university fellowship in any subject which will aid in the advancement of the science of medicine in such manner as will alleviate

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human suffering. By his will he left his Masonic books, regalia, jewels, etc. to the Grand Lodge Museum in London. Doctor Stokes was Past Grand Deacon of the United Grand Lodge of England, and Deputy Provincial Grand Master of West Yorkshire.

The Earl of Casillis, first grand principal Supreme Grand Royal Arch Chapter of Scotland, and who is well known to many Masons of the United States, paid his first visit on September 30, 1935, to Nairn since he inaugurated the St. Ninian Chapter No. 392 there in 1913. Following the installation of officers, the 12 founders of the chapter, who were present at the Earl's last visit, participated in a dinner.

Mr. Charles Rieckel of Cynthiana, Ky., received the congratulations of his many friends and acquaintances on the event of his 100th Anniversary, which occurred October 28, 1935.

A member of St. Andrews Lodge No. 18, F. & A. M., since September 16, 1867, and a member of the York Rite Bodies for over sixty years, these various Masonic organizations gave him a reception in the City Hall of Cynthiana on Monday, from 8:00 o'clock to 10:00 o'clock p.m.



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The California Grand Lodge, headed by Rollie W. Miller, senior grand warden, laid the corner-stones of the Huntington Park and Inglewood post-offices in that state on Saturday, November 2, and Monday, November 4, 1935, respectively.

The Grand Lodge of Oregon, of which H. Wayne Stanard is the grand master, laid the corner-stone of the new post-office building at Hood River, Ore., in the afternoon of November 26, 1935.

A number of craftsmen from nearby lodges were present. The address, which was a part of the ceremonial according to the ancient custom, was made by the grand master.

Past Grand Master Joe P. Bowdoin, of the Grand Lodge of Georgia, was marked absent at a recent annual communication of that grand lodge. He had not missed being present at an annual communication for forty-two years.

In a letter to the Secretary, which was read to the lodge, Mr. Bowdoin stated, in part: "I shall not be present to answer to my name. This is one of the greatest disappointments that has ever come to me. I did so wish I could meet with my brethren Tuesday, but it has been decided otherwise. My physical condition will not permit my making the trip.

"Will you please extend my love and best wishes. I hope the session will be a good one; I know it will be; it cannot be otherwise. My thoughts and my heart will be with you."

Jeremiah LaRue, age 87, and a resident of San Jacinto, Cal., was raised to the sublime degree of a master Mason in Williamsville, Ill., November 16, 1872. In 1933, the Grand Lodge of California presented him with a Masonic veteran's gold button, of which he is very proud. Mr. LaRue, a Mason for 63 years, is one of the few surviving charter members of San Jacinto (Cal.) Lodge No. 338.

The United Grand Lodge of England maintains a motor lifeboat at Peterhead, Aberdeenshire, which bears the name of *Duke of Connaught*, in honor of the grand master. This lifeboat has often rendered excellent service off this dangerous point. On two occasions recently, she brought safely to harbor two boats in imminent peril, in which there were crews of four and two men, respectively.

Mr. R. B. Dargavel, past grand master of the Grand Lodge of Canada in the Province of Ontario, was elected president of the Masonic Relief Asso-

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ciation of the United States and Canada, which held its twenty-first biennial meeting at Ft. Worth, Texas, on October 30 and 31, 1935.

Other officers elected were: Messrs. Ira Weingrun, New Orleans, La., first vice-president; Charles H. Johnson, New York, N. Y., second vice-president; Lou B. Winsor, Grand Rapids, Mich., treasurer; E. Earle Axtell, Buffalo, N. Y., secretary; D. R. Cheney, Portland, Ore., chairman of advisory board; members of the executive board: Arthur D. Prince, Boston, Mass.; Richard C. Davenport, Harrisburg, Ill., and Joe B. Hines, Fort Worth, Texas.

This meeting of the association was regarded as among the most successful in its history.

The Manila (P. I.) Scottish Rite Bodies presented a series of radio lectures on Masonic subjects in 1933. Meeting with general approval of the Craft, a committee was appointed by the grand master of the grand lodge to prepare a number of papers on like subjects, to be delivered over Station KZRM by Masons prominent in the official, business and professional life of the Islands.

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pitals containing 850 beds. During their existence these institutions have handled and cured or materially helped 21,000 destitute crippled children, and in addition to this number, have treated 35,000 children in the out-patient department of these "Temples of Mercy."

Continuing, he points out that "tens of thousands of X-rays have been taken, a large number of casts have been applied. Braces, leg-irons, orthopedic shoes and other equipment have been furnished—all free of charge to destitute crippled little souls who never would have had a chance in the race of life had it not been for the Shriners of North America."

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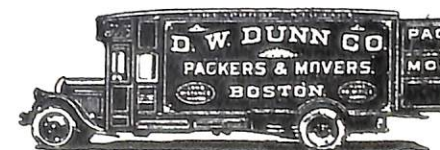
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human suffering. By his will he left his Masonic books, regalia, jewels, etc. to the Grand Lodge Museum in London. Doctor Stokes was Past Grand Deacon of the United Grand Lodge of England, and Deputy Provincial Grand Master of West Yorkshire.

The Earl of Casillis, first grand principal Supreme Grand Royal Arch Chapter of Scotland, and who is well known to many Masons of the United States, paid his first visit on September 30, 1935, to Nairn since he inaugurated the St. Ninian Chapter No. 392 there in 1913. Following the installation of officers, the 12 founders of the chapter, who were present at the Earl's last visit, participated in a dinner.

Mr. Charles Rieckel of Cynthiana, Ky., received the congratulations of his many friends and acquaintances on the event of his 100th Anniversary, which occurred October 28, 1935.

A member of St. Andrews Lodge No. 18, F. & A. M., since September 16, 1867, and a member of the York Rite Bodies for over sixty years, these various Masonic organizations gave him a reception in the City Hall of Cynthiana on Monday, from 8:00 o'clock to 10:00 o'clock p.m.

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The following are the titles of some of the addresses, the purposes of which are to inform the public on the nature and aims of Masonry: Masonry and Charity, Persecutions of Masonry, Freemasonry and Politics, The Influence of Masonry, Masonry and Education, Why Masonry Is Needed, Masonry versus Intolerance, Masonry and Equality, The Masonic Doctrines, etc. A number of these talks will be given in the Spanish language.

Mr. W. Freeland Kendrick, chairman of the committee for the Shriners' Hospital for Crippled Children in North America, and past imperial potentate of the Shrine, appeals to the nobility of the order to leave a generous bequest to the hospitals in their wills.

He states that the order has invested \$6,000,000 in real estate, buildings and the equipment of 15 orthopedic hospitals containing 850 beds. During their existence these institutions have handled and cured or materially helped 21,000 destitute crippled children, and in addition to this number, have treated 35,000 children in the out-patient department of these "Temples of Mercy."

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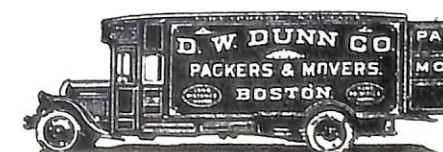
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"I want \$100."

"I can't hear you."

Operator: "I can hear it O. K."

"Well, you give him the \$100."

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The southern father was introducing his family of boys to a visiting Governor.

"Seventeen boys," exclaimed the Governor. "And all Democrats, I suppose."

"All but one," said the father, proudly. "They're all Democrats but John, the little rascal. He got to readin'."

OH! OH! OH!

Head Cook: "Didn't I tell you to notice when the soup boiled over?"

Assistant: "I did. It was half past ten."

PERSONA NON GRATA

Smith: "Why, old man, I thought you were dead."

Jones: "What led you to think I had passed away?"

Smith: "I overheard some people on the street speaking well of you."

CHOICE

Sergeant: "Did you shave this morning, Jones?"

Recruit: "Yes, sergeant."

Sergeant: "Well, next time stand a bit closer to the razor."

A KNOTTY PROBLEM

Son—Dad, what are the holes in this board for?

Dad—Those are knot holes.

Son (after consideration)—Well, if they are not holes, what are they?

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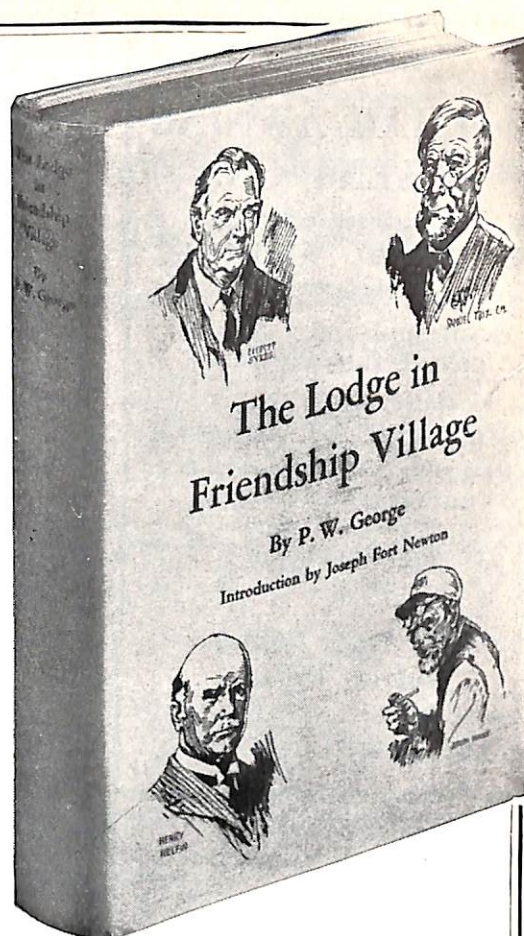
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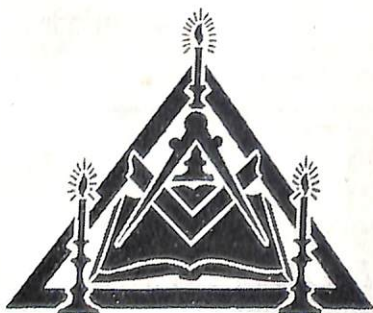
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